

PROSPECTUS  
OF  
A NEW POLYGLOTT BIBLE  
IN QUARTO.

---

BY JOSIAH PRATT, M.A.

---

PRICE <sup>One</sup>~~TWO~~ SHILLINGS.







5/6  
C  
x  
5/44

P R O S P E C T U S

WITH SPECIMENS

OF

A NEW POLYGLOTT BIBLE

IN QUARTO

FOR THE USE OF

ENGLISH STUDENTS.

---

BY JOSIAH PRATT, M. A.

ASSISTANT MINISTER OF ST. JOHN'S CHAPEL, BEDFORD-ROW, LONDON.

---

OXFORD:

PRINTED AT THE UNIVERSITY PRESS, FOR THE AUTHOR;

Sold by F. and C. RIVINGTON, St. Paul's Church Yard, London; and by the principal Bookfellers in  
London, Oxford, Cambridge, Edinburgh, and Dublin.

M DCC XCVII.



PROSPECTUS

WITH SPECIMENS

OF

A NEW POLYGLOTT BIBLE

IN QUARTO

FOR THE USE OF

45

//

8

389

ENGLISH STUDENTS



BY JOSEPH A. T. M.A.

ASSISTANT MUSEUMER OF ST. JOHN'S CHURCH, SEPTUAGINTA, LONDON.

OXFORD:

PRINTED AT THE UNIVERSITY PRESS FOR THE AUTHOR.

Sold by F. and C. Rutter, 52, Fleet Street, London; and by the principal Bookellers in London, Oxford, Cambridge, and Dublin.

M DCCC LIII.



TO  
THE HONOURABLE AND RIGHT REVEREND

S H U T E,

LORD BISHOP OF DURHAM,

THIS WORK

IS

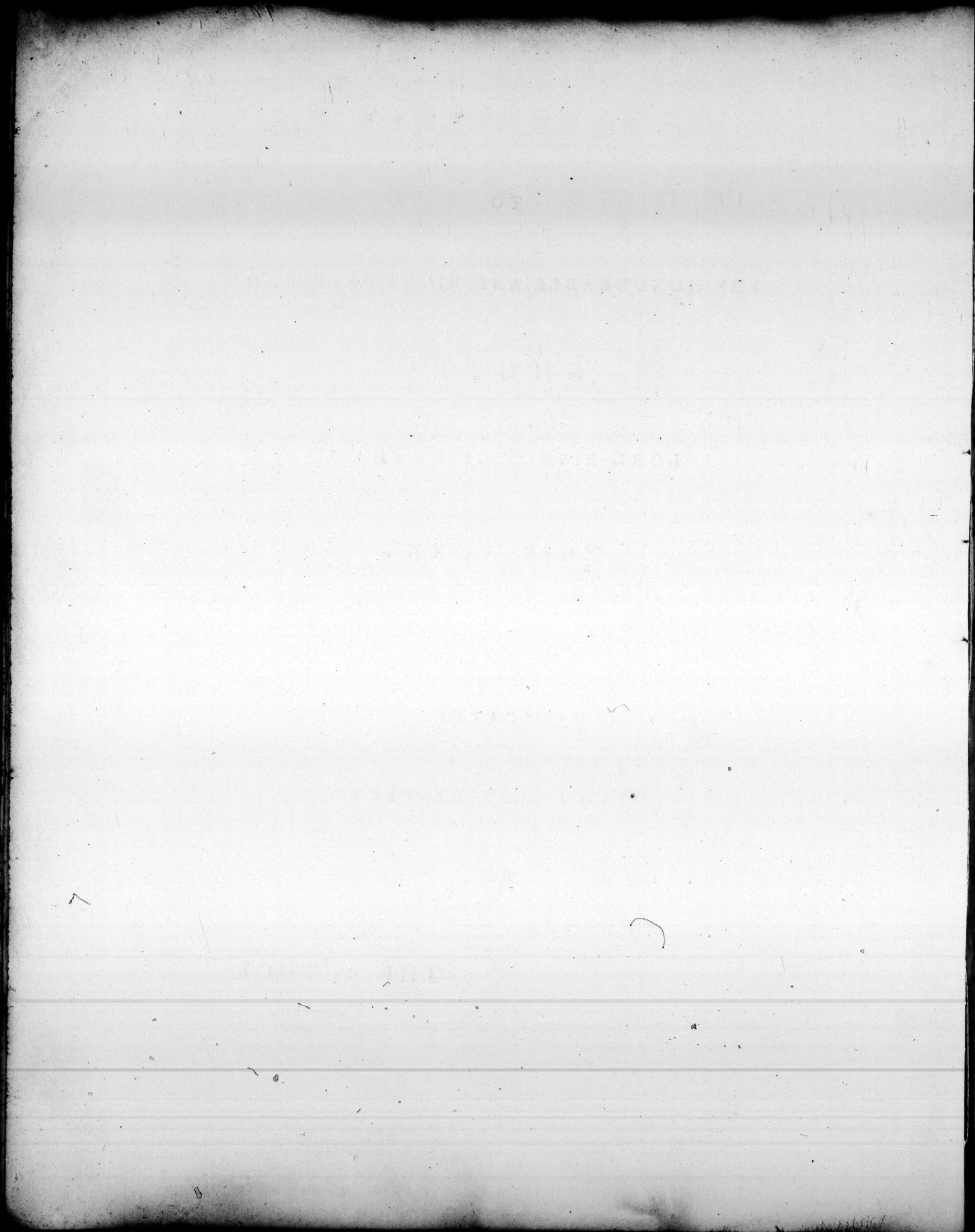
DEDICATED

WITH GREAT RESPECT

BY

THE AUTHOR.







# P R O S P E C T U S,

&c. &c.

IN preparing the Work which is the subject of this Prospectus, the Author had it especially in view—to facilitate the study of the Original Scriptures; and this with reference to two ends—to introduce them to more general regard in Christian education—and to lead the scholar from systematic interpretations of them to the simple study of their Divine wisdom.

With these views, he has long been employed in the preparation of a New Polyglott Bible; wherein it is intended to unite the Hebrew text of the Old Testament with the common English Translation, the Greek Septuagint Version, the Latin Vulgate, and the Chaldee Paraphrases, in five parallel columns; and below these, across the page, to give the Samaritan Pentateuch in Hebrew characters; and, beneath this, all the important various readings of the Hebrew text collected by Kennicott and De Rossi. In the New Testament; the Greek text, the common English Translation, the old Syriac Version in Hebrew characters, and the Latin Vulgate, will form four parallel columns; and will be accompanied by all the chief various readings of the Greek text collected by Mill, Bengelius, Wetstein, Birch, Matthæi, Griesbach, and others. The size will be Quarto, as being the most convenient for use. The arrangement of the texts and notes, and the comparative sizes of the types, may be seen in the annexed specimens; to which it is intended to adhere, as nearly as may be, in the execution of the work itself. In order to present as pure copies as possible of the Septuagint, Vulgate, and Targums, the chief various readings of those Versions will be given in three parallel columns at the end of the Old Testament; and, to answer the same purpose with regard to the Syriac and Vulgate Versions of the New, their chief various readings will be given in two parallel columns at the end of that Testament. The various readings of the Samaritan Pentateuch will be given in the margin.

The work will be preceded by Prolegomena, in which it is intended to bring together every thing interesting to the student respecting the critical history of the original texts, and the English, Septuagint, Vulgate, Chaldee, and Syriac Versions; all which will be given in distinct dissertations. A concise account will also be given of all the other ancient, and of all the chief modern Versions. Besides the more immediate critical history of the original texts; their authenticity, inspiration, language, style, &c. will be briefly considered. An introduction to each book will likewise be given; and every thing, in short, brought together which concerns the Bible as an ancient Volume, written by different men in different languages and style, and preserved by the Providence of God under various circumstances. As there is scarcely an important position throughout this extensive field which has not been the subject of controversy, it will be rendered as familiar and instructive to the student as possible, by avoiding, as much as may be, the argumentative form, and referring to the authorities for the conclusions which may be adopted. As the direct use of the work is independent of



the Prolegomena, this part will be last published; that more time may be obtained to do justice to its extent and importance.

Such a work appears to the Author to be calculated to *facilitate the study of the Original Scriptures*. Much has been done of late years to this end, and it has been done well and laudably. The want of an early initiation into the knowledge of the Original Scriptures has been severely felt by many when arrived at maturer years, when their eyes were opened to see what alone was really worth the pursuit of an Immortal mind. But the difficulties which presented themselves to those who had not acquired the original languages in their youth were so considerable, that though some have by perseverance succeeded, yet many have rested in a very superficial acquaintance with the Original Scriptures; and many more, though it is their proper profession to explain the Word of God, remain utterly ignorant of the language in which a great part of it was written. These difficulties are now in a measure removed; and there are many who with the Author would perhaps never have had courage to begin the study of the Eastern languages, or to have made any progress in the critical study of the Scriptures, if they had not been allured and assisted by the two admirable Lexicons of the late Mr. Parkhurst. Yet in these pursuits he had often occasion to feel that something was still wanting. Difficulties occurred. He knew that the English, or the Septuagint, or the Vulgate, might remove them; but he was too indolent to consult them. Every student will understand him, and to a real student he is not afraid of making the confession. Such an one, however diligent, often blesses the hand which lightens his labour. Walton was unwieldy. Besides, he was too learned. The formidable array of his learned page chilled and repelled the unskilful in arms. This suggested the present undertaking; upon which he has laboured, more or less, for several years. If the Public shall be pleased to accept his labours, he hopes that in them the future student will find his path easy and inviting—by the convenience of the form—by the union of the English Translation with the original texts and their chief ancient Versions—by the exclusion of those Eastern versions, which, being somewhat removed from the originals and beyond the reach of the time and courage of most students, must be consigned to the few who meet them with greater intrepidity and under more favourable circumstances—and by printing the Samaritan and Syriac in a character familiar to the Hebrew scholar. By these advantages it is designed to fit this Polyglott for the common reading and studying Bible of the Biblical scholar; who, by using it in all his private studies as he would a common English Bible, will make an incredible though insensible proficiency in the knowledge of the Original Scriptures.

One effect which it is hoped may result from facilitating the study of the Original Scriptures is, *the introduction of them to more general regard in Christian education*. That they are excluded from their proper rank herein appears to be an increasing conviction among the enlightened friends of mankind. It might have been supposed that Christian scholars at the revival of letters would have assigned to the Oracles of their Faith a prominent rank in the general system of education. They did not, however, do this; nor would it be difficult to assign the motives which influenced them. Still less difficult would it be to trace the awful consequences. The measure of them, indeed, is beyond calculation. Europe is at this moment convulsed to its centre by principles which have arisen out of contempt of the Holy Scriptures. The contempt of Revelation, which is the most prominent character of Christianity, is a phenomenon in the history of the human mind. No other instance can be  
alleged



alleged of a religious system producing such little general effect upon its professors; and meeting in the minds of the greater part of them unbelief and neglect, if not contempt and enmity. Allow to the modern Jew, the superstitious Papist, the Mahometan, the Gentoo, or the Chinese, all the advantage which the weakness of human nature gives to a religious system of outward services, or even personal rigours, over one which, as a spiritual religion, aims at the purification of the thoughts and intents of the heart, by means humiliating to man, but glorious to God—yet this advantage will not be sufficient by itself to account for the superior force with which their false systems have seized upon the larger part of their communities. The great secret with them has been early impressions—first associations. These fashion the man. These can stamp upon whole nations a slavish obedience to a ridiculous, an absurd, a superstitious, a rigorous, a gloomy, yea, or to an abominable system.

Quo semel est imbuta recens servabit odorem

Testa diu —

If such be the mighty energy of first impressions and associations, what could have been foreseen as the state of things at this day two centuries ago, by a wise observer of causes and effects? Did no Christian scholar, amidst the general intoxication of classical enthusiasm, retain sufficiently his sober senses to foresee, that, if the revivers of letters threw Christian education into such a channel, Christendom must inevitably become what we find it is actually become? Was there no one to remonstrate loudly with his brethren against the prostitution of the tender feelings and deep impressions of infancy to Falsehood and Impurity? Was there no one to declare that Christianity was an affair so high and holy, and so directly opposed to the current of nature, that all would be lost, if first impressions were prostituted? Was it to be left to experience to find out that—“nothing has so much contributed to corrupt the true spirit of the Christian institution, as that partiality which we contract from our earliest education for the manners of Pagan antiquity: from whence we learn to adopt every moral idea, which is repugnant to it; to applaud false virtue, which that disavows; to be guided by laws of honour, which that abhors; to imitate characters, which that detests; and to behold heroes, patriots, conquerors, and suicides with admiration, whose conduct that utterly condemns?” See Jenyns, *Int. Evid.* 5th Edit. p. 92. If these were the first notions impressed upon the children of Christendom, and if as they grew up they were taught that Conscience had a Law, and Nature a Religion, independent of Revelation—which, whatever they may in truth be, and whatever self-called Philosophers may say, are so far from immutable and inflexible, that they have readily received all monstrous, all prodigious forms under the plastic energy of Pride and Lust—with such impressions and such principles what was to be expected but an Infidel Christendom? Let us stand, then, in the way of this evil. Let us assign to Pagan authors the rank that is their due, but let us consecrate the first openings of our children's eyes to Truth and Purity and Wisdom. Alarming strides have lately been made towards the entire ejection of the Bible out of Christendom, by the pernicious substitution of any thing or every thing in our common schools in the place of this sacred Volume.

But it is a farther purpose of this work in facilitating the study of the Scriptures to lead the scholar from systematic interpretations of them to the simple study of their divine Wisdom. The Bible is a book most perfectly sui generis. It is impossible to render its great truths plainer than they are, and in any attempt to do this it is equally impossible not to injure them. All systematic interpretations—it might be said, all human interpretations—unrobe the Majesty, attenuate



attenuate the Energy, obscure the Light, unbarb the Arrow of God's Word. In its native simplicity it is exactly fitted—among the weak and the wise, the ignorant and the learned, the low and the high, men of all passions and prejudices and ages and conditions—to win its mighty way—to convince every head and move every heart. So far, therefore, as the study of the Scriptures upon the broad basis of their own simple meaning and design—which is to be entered into by the humble, dependent, and diligent exercise of Reason aided by the whole store of sacred learning—so far as this study is cultivated, the mind will advance in religious Wisdom and solid Refinement. To excite others, therefore, to this study, and in any direct or remote way to smooth the path, are objects of all others, next to the immediate duties of his sublime office, worthy the character of a Clergyman; who, of all other men, should be most assiduously employed in diverting the short-lived beings around him from the criminal dissipation of their intellectual powers upon ERROR and VANITY—the sad characteristics of a vaunting and impertinent age, which calls itself enlightened and refined above all that have preceded. The union of the original texts with their chief versions, it may be hoped, will render their primary sense obvious and intelligible. Whatever has a tendency to set this primary sense and intention in a clear and impressive light, without any manner of reference to any Theological system, appears to be a retrograde step from the intricacies and prejudices of modern systems, towards the simplicity of principles which marked the creed of the primitive Church. No one at all conversant with the history of the Church need to be told that the rise of heresies rendered it necessary so far to depart from the primitive simplicity of expression as to define and intrench the opposed doctrines, not only in the words of Scripture, but in words that should ascertain the sense which the Church put upon Scripture. And, therefore, every religious community, which has acquired any permanent form, has found it necessary to guard itself against the ignorance, or pride, or prejudice of its members, by an intimation or declaration of the sense in which it takes those parts of Scripture which concern the leading doctrines of Religion: for it seems one of the abortions of the present age, that an unity of confession may be equally acceptable to the God of Truth, whether accompanied or not by an unity of intention and meaning. It is to be lamented, that human imperfection in the loss of primitive zeal and primitive simplicity has laid the Church under this necessity; but it is perhaps almost equally to be lamented, that many of her friends, from a mistaking apprehension of things, not satisfied with the simplicity of articles and confessions, have digested and wrought up their own views of Scripture into the forms of Theological systems; in which it would, from the circumstances of the case, be almost miraculous if there were not many things misconceived and many things distorted. It is true, when these systems are introduced into education, they may give a disposition and order to the conceptions of the student; but this very circumstance will incline him to view the Scripture, in his future researches, under a peculiar aspect; and, as they are always fallible, if not erroneous, will oblige him, if he ever thinks for himself, to divest his mind of a great part of that which they have imposed upon it. Nevertheless, the arrangement and digestion of a Clergyman's knowledge in his own mind in the method of Common Places is absolutely requisite, to enable him to separate from the mass of his ideas those only which are appropriate to every subject as it is presented; but this is to be effected—not by taking up the Common Places of other men, and their illustration of them—but by study and meditation upon the Scriptures, upon his own heart, and upon human life. Principles indeed must be inculcated: for it is another abortion of the present age, that no truth should be presented to the mind, till the mind can judge of its nature and evidence; which is founded upon such a false view of human nature, and is



so absurdly opposed to all the reason and experience of mankind, that it scarcely merits any attention. These principles, however, ought to be few and simple. The whole system of Truth in the Scriptures rests upon a few grand and simple principles; and it seems to have been the design of God to present these principles by various writers, in very different manners and forms, under every variety of circumstances, and sanctioned by every motive that can operate upon the mind; that while the Revelation of his Will should carry with it an internal evidence of its authenticity, by the concentration and perfect agreement of all this variety in the essential principles, it might be an inexhaustible mine for the employment of every devout mind, where the simplest may collect sterling gold, and where the most acute and skilful may always find a hidden treasure.

Such are the objects and the general nature of the proposed undertaking, of the respective parts of which a fuller detail will now be given.

The text of our printed Hebrew Bibles is taken from that of the first Masoretical edition, printed by Bomberg at Venice in 1525 or 1526; which text was formed by R. Jacob Ben Chaiim from Masoretical MSS. Of all subsequent editions, that published by Van der Hooght at Amsterdam, 8vo, 1705, is most esteemed, and is now become the standard text; having been adopted by Houbigant, Kennicott, De Rossi, and others. The text of this edition will, therefore, be followed in the proposed work. Some typographical errors are pointed out in it by Kennicott, Tychsen, and Bruns. Bruns has written an express dissertation upon the subject, *Repert. Orient. Vol. XII. p. 225*; in which, however, as we are told by De Rossi, *Variae Lectiones, Vol. I. p. 143. Introd.* he attributes some typographical errors to this edition, which are not so in truth. All its unquestionable typographical errors will be corrected in the text of the proposed work; and whenever this is done, the reader will be informed of it in the notes: but all that are doubtful will only be mentioned in the notes.

In the great work of collation, Kennicott by himself or his assistants compared wholly or partially 694 MSS. and editions of the whole or parts of the Old Testament. Some of these MSS. were afterwards more accurately collated by De Rossi, which he, therefore, omitted in the catalogue he has given of Kennicott's codices in the first volume of his *Variae Lectiones*; as he likewise did all the editions mentioned by Kennicott; reducing thereby the number of Kennicott's MSS. to 595. To these are to be added 617 MSS. collected by De Rossi, 134 in other libraries and collated by him, 310 editions in his own library, and 42 in other collections, but collated by him; amounting together to 1698 MSS. and editions wholly or partially collated. The reader will find an enumeration of them in the "Summa Collatorum Codicum Sacri Textus," at the end of the fourth volume of De Rossi's *Variae Lectiones*. They are referred to by De Rossi under five different numerical series. I have, therefore, thrown them into one numerical series, by forming one catalogue of all of them, which will be prefixed to the Old Testament; in which catalogue I have ranged them in centuries according to their age, and have given concise descriptions of each in all their distinguishing and characteristic circumstances. As the authority of the MSS. and editions is, in the present imperfect state of Hebrew Palæography, generally to be estimated according to their age; the place each holds in the numerical series will enable the student, after a little practice, to estimate the authority of the MSS. and editions quoted in the notes upon any reading, with tolerable accuracy, without turning to the catalogue.

Besides



Besides the readings of these codices, the notes will contain references to the readings of the Samaritan version of the Pentateuch; of the Greek versions of Aquila, Symmachus, and Theodotion; of the Syriac, Arabic, and Persian versions of the Old Testament; and of the quotations from the Old Testament in the New, the Fathers, the Jewish writers, &c. most of which notes will be translated and abridged from those of De Rossi, and will, with the versions whose texts are proposed to be given, form a complete body of evidence concerning the various readings of the Hebrew text. References will also generally be given, for the sake of perspicuity, to those versions whose texts are to be printed in this work.

The MS. which Kennicott has numbered 240 contains a Hebrew version of nearly all those parts of Daniel and Ezra which are written in Chaldee. This version Kennicott has printed in his Bible, and it will also be given in the proposed work. It was likewise published at Halle in 1783, with a learned preface by J. L. Schulze.

The Samaritan Pentateuch will be printed, in Hebrew characters, according to the text given in Walton. Its margin will contain its more important various readings, as collected by Kennicott and others. In the annexed Specimens I have introduced the English punctuation into the text of the Samaritan Pentateuch, the Targums, and the Syriac version. This will greatly facilitate the labour of the student, by distinguishing for him the corresponding sentences. I would have printed the Hebrew text in the same manner, had I not feared that it would have been condemned as too bold an innovation. Yet it would certainly facilitate the acquisition of the language, were capital letters and the common punctuation, as it has been excellently reformed by Dr. Blayney, to be introduced into Hebrew typography. I am indebted to John Reeves, Esq. for this suggestion, who is himself endeavouring to introduce these alterations into Hebrew printing.

The English translation will be printed from the Oxford edition of 1769, an authentic account of which may be seen in the Gentleman's Magazine for 1769, p. 517, written by the editor of that edition, the present learned Regius Professor of Hebrew at Oxford. It may be seen also in the Editor's preface to Bishop Wilson's Bible. The contents of the chapters, the marginal chronological notices, the marginal renderings, and the marginal references of this edition, will be carefully given.

The text of the Septuagint will be printed from the original edition, published in folio at Rome in 1587 by order of Sixtus V, under the care of Cardinal Carafa. The MS. from which this edition was printed, has neither accents nor spirits, as we are told by Walton, *Prol. IX.* 30; and, therefore, they will be omitted in the proposed work. The Greek types used throughout the work will have but few abbreviated characters. Dr. Holmes is engaged in the collation of the MSS. of the Septuagint. From this work, when published, a selection will be made of the most important various readings of the Septuagint for the first of the three columns before-mentioned, to be subjoined to the Old Testament; to which columns will be prefixed a catalogue of the MSS. and editions collated for this purpose.

The text of the Vulgate, both in the Old and New Testaments, will be taken from the original edition of Clement VIII, published at Rome in 1592. The various readings of the Vulgate, properly so called, together with the readings of the other Latin versions which differ



differ from the Vulgate and have been published by Blanchini, Sabatier, &c. will be given in the second of the three columns of various readings at the end of the Old Testament, and in the second of the two columns at the end of the New. The true various readings of the present Vulgate are to be distinguished from the readings of the old Latin versions prior to the time of Jerom. They are properly only its variations from the edition published by Jerom, which first took the name of Vulgate. In order to effect this distinction, a catalogue will be prefixed to the columns of various readings of all the MSS. and editions collated, whether of the proper Vulgate, or of the ancient Latin versions or fragments of versions which are come down to us, and are supposed to be prior in age to the publication of the Vulgate by Jerom.

The Chaldee paraphrase of Onkelos will be given upon the Pentateuch, that of Jonathan upon the Prophets, and the anonymous one upon the Hagiographa which is printed in Walton's Polyglott. The text of all these will be printed as it is given by Walton. As the Chaldee paraphrases were written to assist those who had lost the Hebrew language, no paraphrase is come down to us upon Ezra and Daniel, the greater part of those books being written in Chaldee. No paraphrase, likewise, upon the two books of Chronicles was known to the public till Beckius from an Erford MS. gave one in 2 Vol. 4to, which was printed at Augsbourg in 1680 and 1683; and Wilkins, afterwards, from an Erpenian MS. belonging to the university of Cambridge, which was published at Amsterdam in 1715. 4to. As the MS. used by Wilkins was by far the most perfect, the text of his edition will be followed. The various readings of these Targums whose text will be given, and occasionally the readings of the other Targums, will be contained in the last of the three columns at the end of the Old Testament, to which columns will be prefixed a catalogue of the MSS. &c. collated for this purpose.

It is greatly to be lamented that the various editors of the Greek Testament have paid so little attention to the choice of a standard text. The principal critical editions have different texts. The text of Robert Stephens's third edition, published in 1550, was adopted by Mill. Bengelius formed an improved text, but confined himself to the introduction of those readings into his new text which had already appeared in some printed edition. In the book of Revelations, indeed, he gave himself a greater latitude, because that book had been printed from very few MSS. Wettstein chose the text of the first Elzevir edition, published in 1624; which was chiefly formed, as were all the Elzevir editions, upon the text of Stephens. This first Elzevir edition has acquired the name of *Editio recepta*, and is followed by very many editions which have been since printed. Griesbach has formed a critical text of his own; but Birch has adopted that of Mill, for which he has assigned his reasons in the preface. Michaelis, *Int. to N. T. Ed. Marsh. Chap. XII. Sect. 3.* recommends Mill's text as the groundwork of a new critical edition; though smaller editions, he says, might be published with corrected texts. This text, therefore, seems to stand the fairest chance of becoming the standard one; and, if there were no other reason, this would be sufficient to induce the Author to adopt it, as a standard text generally received among the learned would greatly facilitate the business of sacred criticism. It will be printed from Mill's original edition of 1707.

It appears from Michaelis, *Introd. Chap. VIII. Sect. 6. and Marsh's notes*, that the whole number of codices of the Greek Testament wholly or partially collated by Mill, Bengelius, Wettstein, Griesbach, Matthæi, Alter, Birch, Moldenhawer &c. amounts to 469. These will



be classed according to their value, as nearly as that can be ascertained, in a catalogue to be prefixed to the New Testament, resembling that of the Hebrew codices prefixed to the Old. The MSS. will be referred to in the notes according to the numbers under which they stand in this catalogue. The notes will contain a selection of all the most important readings, from the editions and detached pieces of the above-named critics and others; and references to the readings of the Coptic, Sahidic, Arabic, Ethiopic, Armenian, Persic, Gothic, Slavonian, and Anglo-Saxon versions; with quotations from the Fathers, and Ecclesiastical writers. In forming this selection of readings, the Editor will be principally indebted to the second edition of Griesbach's Greek Testament, the first volume of which has just been presented to the public in a very greatly enlarged and improved form; and, by the munificence of the Duke of Grafton, at a very low price.

There are three different Syriac versions, or parts of versions, of the New Testament come down to us, namely—the Simplex or Peshito, the Philoxenian, and the Jerusalem. An account of them may be seen in Michaelis *Introd. Ed. Marsh. Chap. VII. Sect 2.—12. with Marsh's notes*. The Gospels, according to the Philoxenian version, were published by Professor White at Oxford in 2 Vol. 4to. 1778, from the Codex Heracleensis given by Ridley to New College Library; and it is hoped that the remaining part of this version will be published time enough for the use of the present work. The Jerusalem version was discovered by Professor Adler at Rome, and was named by him *Versio Syra Hierosolymitana*, and described in his *Versiones Syriacæ*, published at Copenhagen, 4to. 1789. The Simplex or Peshito version is, on many accounts, the most important of all the versions of the New Testament. It contains the four Gospels, the Acts, the Epistles of St. Paul—though that to the Hebrews appears to have been translated by a different person, the first Epistle of St. John, the first Epistle of St. Peter, and the Epistle of St. James. The first edition of this invaluable version was published by Widmanstad, in Syriac types, at Vienna, 4to. 1555. All subsequent editions are more or less interpolated. The text of this edition will, therefore, be exactly given, in Hebrew types for the convenience of the learner, after its typographical errors have been corrected from the tables of errata which Widmanstad himself published with the work. The four Epistles wanting in the Peshito, namely—the second of St. Peter, the second and third of St. John, and that of St. Jude, were published by Pocock at Leyden in 1630, from a MS. in the Bodleian Library; as the book of Revelations had been by De Dieu at the same place in 1627, from a MS. formerly in the possession of Scaliger. Whether these are parts of either of the three versions above-mentioned, or of others, is not yet determined by the learned. Their text will be printed from the editions of Pocock and De Dieu. The various readings of the Peshito, and occasionally the readings of the Philoxenian and Jerusalem versions, will be given in the first of the two columns at the end of the New Testament, to which columns will be prefixed a catalogue of the codices collated for this purpose.

Such are the reasons upon which the expediency of the proposed work is grounded—the ends designed in its publication—and the plan of the work itself. In the arrangement of this plan, the Author has to acknowledge himself indebted to the late Rev. Mr. Parkhurst, for several hints which he may safely call valuable, since they proceeded from him, and had, as might be expected, a tendency to render the work better calculated to answer its design. Whatever communications of this nature may be made to him will be thankfully received.



It will be obvious to every reader, that a work of such a nature and extent cannot be effected without a liberal support. In pursuance, therefore, of some such method as that adopted in the publication of Walton's Polyglott—a curious account of which may be seen in Twells's *Life of Pocock*, and whereby considerable sums of money were solicited and obtained from those opulent persons who were desirous of advancing sound learning and religion, for which sums they were to receive an adequate number of copies—the Author ventures to solicit the names to his list of Subscribers of all those persons who are *Patrons*, as well as those who are *Cultivators*, of sacred learning. To such persons he feels no reluctance in saying, that, as competent judges of the subject, they will hold him fully justified in considering the work, when executed upon the proposed plan, as having a direct tendency to render the clerical order wiser and better, and, therefore, in all respects of more weight and influence to the best purposes in society. He presumes, therefore, to say, that those opulent persons whose professions or acquirements do not lead them to the use of such a work themselves, will materially subserve the interests of religion and society by putting it into the hands of those to whom it may be of real service, though they may not have it in their power to purchase it. As it will necessarily be expensive, the mode of publication in parts, will be adopted; which will render the expence easy to many who may find accommodation in this respect desirable.



# G E N E S I S,

The earth is dried.

Noah, being commanded, goeth forth of the ark.

He buildeth an altar, and offereth sacrifice, which God accepteth, and promiseth to curse the earth no more.

God bleffeth Noah, granting him animal food, but forbidding the eating of blood, and murder.

ויהי באחת ושב מאות שנה בראשון 13  
באחד לחדש חרבו המים מעל הארץ  
ויסר נח את מכסה התבה וירא 14  
והנה חרבו פני האדמה: ובחדש  
השני בשבעה ועשרים יום לחדש  
יבשה הארץ: וידבר אלהים אל נח 15  
לאמר: צא מן התבה אתה ואשתך  
ובניך ונשי בניך אתך: כל החיה  
אשר אתך מכל בשר בעוף ובבהמה  
ובכל הרמש הרמש על הארץ הוצא 16  
אתך ושרצו בארץ ופרו ורבו על  
הארץ: ויצא נח ובניו ואשתו ונשי 17  
בניו אתו: כל החיה כל הרמש  
וכל העוף כל רמש על הארץ  
למשפחתיהם יצאו מן התבה:  
ויבן נח מזבח ליהוה ויקח מכל 18  
הבהמה הטהרה ומכל העוף הטהור  
ויעל עלת במזבח: וירח יהוה את 19  
ריח הניחח ויאמר יהוה אל לבו לא  
אסף לקלל עוד את האדמה בעבור  
האדם כי יצר לב האדם רע מנעריו  
ולא אסף עוד להכזות את כל חי  
כאשר עשיתי: עד כל ימי הארץ זרע  
וקציר וקר וחם וקיץ וחרף ויום ולילה  
לא ישבתו: 20

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying, 16 Go forth of the ark, & thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 ¶ While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

BEFORE CHRIST 2348.

ch. 7. 13.

ch. 7. 15.

ch. 1. 22.

† Heb. families.

† Lev. ch. 11.

† Lev. 1. 9.

Ezek. 20. 41.

2 Cor. 2. 15.

Eph. 5. 2.

† Heb. a savour of rest.

ch. 3. 17.

and 6. 17.

Or, though.

ch. 6. 5.

Job 14. 4.

and 15. 14.

Pf. 51. 5.

Jer. 17. 9.

Matt. 15. 19.

Rom. 1. 21.

and 3. 23.

ch. 9. 11.

15.

Pf. 54. 8.

† Heb. as yet all the days of the earth.

† Jer. 33. 20, 25.

## C H A P T E R

ויברך אלהים את נח ואת בניו ויאמר 1  
להם פרו ורבו ומלאו את הארץ:  
ומוראכם וחתכם יהיה על כל חית 2  
הארץ ועל כל עוף השמים בכל אשר

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth

ch. 1. 28. ver. 7, 19. ch. 10. 32.

ch. 1. 28. Hof. 2. 18.

ויהי באחת ושב מאות שנה, בראשון, באחד לחדש, חרבו המים מעל הארץ: ויסר נח את מכסה התבה, וירא, והנה, חרבו פני האדמה. ובחדש השני, בשבעה ועשרים יום לחדש, יבשה הארץ. וידבר אלהים אל נח, לאמר, צא מן התבה, אתה, ואשתך, ובניך, ונשי בניך אתך. וכל החיה אשר אתך, מכל בשר, בעוף, ובבהמה, ובכל הרמש הרמש על הארץ הוציא אתך; ושרצו בארץ, ופרו, ורבו על הארץ. ויצא נח, ובניו, ואשתו, ונשי בניו אתו: וכל החיה, וכל העוף, וכל הרמש על הארץ, למשפחותיהם, יצאו מן התבה. ויבן נח מזבח ליהוה: 13, 14, 15, 16, 17, 18, 19, 20

xvii. בכל 24, 87. \* \* xix. הרמש הרמש—85, 86.

xv. ויהי באחת ושב מאות שנה—אלהים 297 pr., S in lat. verf. See Sept. \* \* xvi. ובניך ואשתך ובניך 113, 122, 1336, Sy., Coptic. Same order in v. 18. and in ch. vi. 18. \* \* xix. First כל—281, 1128 pr., S, Sept., Vulg., Sy., Ar. \* Second כל—96, 122 pr., 208, 466, 544, 554, 713 pr., S, Sept., Vulg., Sy., Ar. \* Third



# C H A P. VIII.

13 Και εγενετο εν τω ενι και εξακοσιω ετει, εν τη ζωη του Νωε, τε πρωτου μηνος μια τε μηνος εξελιπε το υδωρ απο της γης. και απεκαλυψε Νωε την σεληνη της κιβωτου, ην εποιησε. και ειδεν, οτι εξελιπε το υδωρ απο 14 προσωπων της γης. Εν δε τω δευτερω μηνι εξηρανθη η γη, εβδομη και εικαδι τε μην- 15 νος. Και ειπε κυριος ο Θεος προς Νωε λε- 16 γων, Εξελθε εκ της κιβωτου σου, και η γυνη 17 σε, και οι υιοι σε, και αι γυναικες των 18 υιων σε μετα σε. Και παντα τα θηρια 19 οσα εσι μελα σε, και πασα σαρχ απο πει- 20 νων εως κτηνων. και παν ερπειον κινεμενον 21 επι της γης εξαγαγε μετα σεαυτη και αυξανεσθε και πληθυνεσθε επι της γης. 22 Και εξηλθε Νωε, και η γυνη αυτη, και οι υιοι αυτη, και αι γυναικες των υιων αυτη 23 μελ' αυτη. Και παντα τα θηρια, και παντα 24 τα κτηνη, και παν πετεινον, και παν ερ- 25 πετον κινεμενον επι της γης κατα γενος 26 αυτων, εξηλθον εκ της κιβωτου. Και 27 οικοδομησε Νωε θυσιαστηριον τω κυριω και 28 ελαβεν απο παντων των κτηνων των καθα- 29 ρων, και απο παντων των πεινων των καθα- 30 ρων, και ανηνεγκεν εις ολοκαυτωσιν επι το 31 θυσιαστηριον. Και ωσφρανθη κυριος ο Θεος 32 οσμην ευωδιας και ειπε κυριος ο Θεος δια- 33 νοησεις, Ου προσθητω επι καταρασασθαι 34 την γην, δια τα εργα των ανθρωπων. οτι 35 εγκειται η διανοια τε, ανθρωπη επιμελως 36 επι τα ποιηρα εκ νεοτητος αυτη ου προσ- 37 θησω ουν επι παταξαι πασαν σαρχα ζω- 38 σαν, καθως εποιησα. Πασας τας ημερας 39 της γης, σπερμα και θερισμος, ψυχος και 40 καυμα, θερος και εαρ, ημεραν και νυκτα 41 ου καταπαυσεται.

13 Igitur sexcentesimo primo anno, primo mense, prima die mensis, im- minutæ sunt aquæ super terram: et aperiens Noe tectum arcæ, aspexit, viditque quod exiccata esset super- 14 ficies terræ. Mense secundo, sep- timo et vigesimo die mensis arefacta 15 est terra. Locutus est autem Deus 16 ad Noe, dicens: Egredere de arca, tu et uxor tua, filii tui et uxores fi- 17 liorum tuorum tecum. Cuncta ani- mantia, quæ sunt apud te, ex omni carne, tam in volatilibus quam in bestiis et universis reptilibus, quæ reptant super terram, educ tecum, et ingredimini super terram: crescite 18 et multiplicamini super eam. E- gressus est ergo Noe, et filii ejus: uxor illius, et uxores filiorum ejus 19 cum eo. Sed et omnia animantia, jumenta, et reptilia quæ reptant su- per terram secundum genus suum, 20 egressa sunt de arca. Aedificavit autem Noe altare Domino: et tol- lens de cunctis pecoribus et volu- cribus mundis, obtulit holocausta 21 super altare. Odoratusque est Do- minus odorem suavitatis, et ait: Nequaquam ultra maledicam terræ propter homines: sensus enim et cogitatio humani cordis in malum prona sunt ab adolescentia sua: non igitur ultra percutiam omnem ani- 22 mam viventem sicut feci. Cunctis diebus terræ, sementis et messis, fri- gus et æstus, æstas et hyems, nox et dies non requiescent.

13 והיה בשנת מאה וחדא שני, בקדמאה, בחד לירחא, נגובו מיא 14 מיעל ארעא: ואעדי נח ית חופאה 15 דתיבותא, וחוא, והא, נגובו אפי 16 ארעא. ובירחא תנינא, בעסרון 17 ושבעא יומא לירחא, יבישת ארעא. 18 ומליל י" עם נח, למימר, פוק מן 19 תיבותא, את, ואתתך, ובנך, ונשי 20 בנך עמך. כל חיתא דעמך, מכל 21 בסרא, בעופא, ובבעירא, ובכל 22 ריחשא דרחש על ארעא אפיק עמך: 23 ויתילדון בארעא, ויפשו, ויסגון על 24 ארעא. ונפק נח, ובנוהי, ואתתיה, 25 ונשי בנוהי עמיה: כל חיתא, כל 26 ריחשא, וכל עופא, כל דרחש על 27 ארעא, לזרעיתכון, נפקו מן תיבותא. 28 ובנא נח מדבחא קדם י: ונסיב 29 מכל בעירא דכיא, ומכל עופא דכי, 30 ואסיק עלון על מדבחא. וקביל י 31 ברעוא ית קרבניה: ואמר י 32 במימריה, לא אוסיף למילט עוד 33 ית ארעא בריל חובי אנשא: ארי 34 יצרא לבא דאנשא ביש מועיריה: 35 ולא אוסיף עוד לממחי ית כל דחי, 36 כמא דעבדית. עוד כל יומי ארעא, 37 זרעא וחצדא, וקורא וחומא, 38 וקישא וסתוא, וימם וליליא לא 39 יבטלון.

## IX.

1 Και ευλογησεν ο Θεος τον Νωε, και τους υιους αυτη. και ειπεν αυτοις, Αυξανεσθε και πληθυνεσθε, και πληρωσατε την γην, 2 και κατακυριευσате αυτης. Και ο τρομος, και ο φοβος υμων, εσαι επι πασι τοις θηριοις της γης, επι παντα τα πετεινα τε

1 Benedixitque Deus Noe et filiis ejus. Et dixit ad eos: Crescite, et multiplicamini, et replete terram. 2 Et terror vester ac tremor sit super cuncta animalia terræ, et super omnes volucres cæli, cum universis quæ moventur super terram: om-

1 וברוך יי ית נח וית בנוהי, ואמר 2 להון, פושן, וסגון, ומלו ית ארעא. 3 ודחלתכון ואימתכון תהי על כל 4 חות ארעא, ועל כל עופא, דשמיא, 5 בכל די תרחיש ארעא, ובכל נוני

21 ויקח מכל הבהמה הטהרה, ומכל העוף הטהור, ויעל עלות במזבח. וירח יהוה את ריח הניחח: ויאמר יהוה אל לבו, לא אוסף עוד לקלל את האדמה בעבור האדם: כי יצר לב האדם רע מנעריו: ולא אוסף עוד להכות את כל חי, כאשר עשיתי. עד כל ימי הארץ, זרע וקציר, קר וחום, קיץ וחרף, יומם ולילה לא ישבתו. 22 ויברך אלהים את נח ואת בניו, ויאמר להם, פרו, ורבו, ומלאו את הארץ. ומראכם וחתתכם יהיה על כל חית הארץ, ועל כל עוף השמים, בכל אשר תרמש האדמה, ובכל דני הים: בידכם נתתיו. \* \* xxii. Houb. 8, 85, 86, 87, 509, 930, 1378. \* \* ii. ובכל—בכל. 4, 509, 930, 1378.

ולא \* \* xxi. \* \* Sept.; Sy. \* \* 12, 107, 122, 178, 297, 680; S; Sept.; Sy. \* \* 106, 173, 181, 208, 520, 532, 559, 636, 790, 933, 945; pr. 12, 107, 122, 178, 297, 680; S; Sept.; Sy. \* \* 81, 101, 106, 520. Pinth Chapter. ii. ובכל—בכל. 127, 715 pr., Sept., Sy., Ar. \* \* 89, 904 now, 908.



16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι,  
καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει  
17 ἐν σαββάτῳ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐ-  
τοῖς· Ὁ πατὴρ μὲ ἕως ἄρτι ἐργάζεται, καὶ γὰρ  
18 ἐργάζομαι. Διὰ τοῦτο ἐν μᾶλλον ἐζήτουν αὐ-  
τὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε  
τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν  
19 Θεόν, ἴσον ἑαυτὸν ποιοῦν τῷ Θεῷ. Ἀπεκρί-  
νατο οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Ἀμὴν  
ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ'  
ἑαυτοῦ ἑδὲν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποι-  
ῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ  
20 υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν  
υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ·  
καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς  
21 θαυμάζητε. Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς  
νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὕς  
22 θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει  
ἑδὲνα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ.  
23 Ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι  
τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ  
24 τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν  
λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μὲ ἀκούων, καὶ πι-  
στεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον·  
καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν  
25 ἐκ τῆς θανάτου εἰς τὴν ζωὴν. Ἀμὴν ἀμὴν λέγω  
ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ  
νεκροὶ ἀκούσονται τῆς φωνῆς τῆς ὑἱοῦ τοῦ Θεοῦ.  
26 καὶ οἱ ἀκούσαντες, ζήσονται. Ὡς περ γὰρ ὁ  
πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, ἔτως ἔδωκε καὶ  
27 τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. Καὶ ἐξουσίαν  
ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀν-  
28θρώπου ἐστίν. Μὴ θαυμάζετε τούτο· ὅτι ἔρχε-  
ται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-

16 And therefore did the Jews perse-  
cute Jesus, and sought to slay him, be-  
cause he had done these things on the  
sabbath day.

17 ¶ But Jesus answered them, & My  
Father worketh hitherto, and I work.

18 Therefore the Jews <sup>b</sup> sought the  
more to kill him, because he not only had  
broken the sabbath, but said also that God  
was his Father, <sup>i</sup> making himself equal  
with God.

19 ¶ Then answered Jesus and said unto  
them, Verily, verily, I say unto you, <sup>k</sup> the  
Son can do nothing of himself, but what  
he seeth the Father do: for what things  
soever he doeth, these also doeth the Son  
likewise.

20 For <sup>l</sup> the Father loveth the Son, and  
sheweth him all things that himself doeth:  
and he will shew him greater works than  
these, that ye may marvel.

21 For as the Father raiseth up the  
dead, and quickeneth *them*; <sup>m</sup> even so the  
Son quickeneth whom he will.

22 For the Father judgeth no man,  
but <sup>n</sup> hath committed all judgment unto  
the Son:

23 That all *men* should honour the Son,  
even as they honour the Father. <sup>o</sup> He that  
honoureth not the Son honoureth not the  
Father which hath sent him.

24 Verily, verily, I say unto you, <sup>p</sup> he  
that heareth my word, and believeth on  
him that sent me, hath everlasting life,  
and shall not come into condemnation;  
<sup>q</sup> but is passed from death unto life.

25 Verily, verily, I say unto you, The  
hour is coming, and now is, when the  
dead shall hear the voice of the Son of  
God: and they that hear shall live.

26 For as the Father hath life in him-  
self; so hath he given to the Son to have  
life in himself;

27 And <sup>r</sup> hath given him authority to  
execute judgment also, <sup>t</sup> because he is the  
Son of Man.

28 Marvel not at this: for the hour is  
coming, in the which all that are in the  
graves shall hear his voice,

ANNO  
DOMINI  
31.

<sup>s</sup> ch. 9. 4.  
and 14. 10.

<sup>h</sup> ch. 7. 19.

<sup>i</sup> ch. 10. 30,  
33. Phil. 2.  
6.

<sup>k</sup> ver. 30.  
ch. 8. 28.  
and 9. 4.  
and 12. 49.  
and 14. 10.

<sup>l</sup> Matth. 3.  
17. ch. 3.  
35. 2 Pet.  
1. 17.

<sup>m</sup> Luke 7.  
14. and 8.  
54. ch. 11.  
25. 43.

<sup>n</sup> Matth.  
11. 27. and  
28. 18. ver.  
27. ch. 3.

35. and 17.  
2.  
Acts. 17. 31.  
1 Pet. 4. 5.  
<sup>o</sup> 1 John 2.  
23.

<sup>p</sup> ch. 3. 16,  
18, and 6.  
40, 47. and  
8. 51. and  
20. 31.  
<sup>q</sup> 1 John 3.  
14.

<sup>r</sup> ver. 28.  
Ephes. 2. 1,  
5. and 5. 14.  
Col. 2. 13.

<sup>s</sup> ver. 22.  
Acts 10. 42.  
and 17. 31.  
<sup>t</sup> Dan. 7.  
13; 14.

\* \* xvi. τὸν Ἰησοῦν οἱ Ἰουδαῖοι—οἱ Ἰουδαῖοι τὸν Ἰησοῦν 2, 3, 4, 11, 90, Syr., Vulg. \* καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι 2, 3, 4, 11, 22, 54, 90, 316, Copt., Arm., Vulg., Cyr., Chryf. and in 6 of Matth. cod. Nonnus. \* σαββάτῳ—σαββάτῳ τὰ ἱαματὰ 5, 8, 61, 84, 244, 299, 315, 347, and 4 others. \* \* xviii. ἀποκτεῖναι 91. \* \* xix. First ὁ υἱὸς—ὁ υἱὸς τῷ ἀνθρώπῳ 4, 90, 139, Arm. \* ποιεῖν ἄφ' ἑαυτοῦ ἑδὲν—ἄφ' ἑαυτοῦ ποιεῖν ἑδὲν 90, 139, Vulg.—ποιεῖν τι ἄφ' ἑαυτοῦ 4. \* ἐκεῖνος—ὁ πατὴρ Syr., Copt., Orig., Chryf. and in 6 of Matth. cod. once. \* ποιῶν—ποιεῖ 1, 93, 146, 172, 250, 257 and 7 other Evang., 301 now or in marg., Ald. Frag., Edit. of Erasmi. Colin. and Bogard., Chryf., Tert., Hilary, Victor., Faust., Phœb.—ποιῶν 4. \* \* xx. φιλεῖ—ἀγαπᾷ 4, Orig., Chryf. and in 6 of Matth. cod. See Vulg. \* ἃ αὐτὸς ποιεῖ 85 \* δείξει—δείκνυσιν 4, 49, demonstravit Lat. cod. Tert. \* \* xxii. ἑδὲνα 1 Tert.



# C H A P. V.

16 ומטל הדא רדפין הוו יהודיא לישוע,  
ובעין הוו למקטלה, דהלץ עבד הוא  
17 בשבתא. הו דין ישוע אמר להון, אבי  
עדמא להשא עבד, אף אנא עבד אנא.  
18 ומטל הדא יתראית בעין הוו יהודיא  
למקטלה, לא בלחוד דשרא הוא שבתא,  
אלא אף דעל אלהא אבוהי איתוהי אמר  
19 הוא, ומשוא הוא נפשה עם אלהא. ענא  
דין ישוע ואמר להון, אמין, אמין, אמר  
אנא לכו, דלא משכח ברא עבד מדם  
מן צבות נפשה, אלא מדם דחוא לאבא  
דעבד: אילין גיר דאבא עבד, הלון אף  
20 ברא אכותה עבד. אבא גיר רחם לברה,  
וכלמדם דעבד מחוא לה: ודיתירין מן  
הלון עבדא מחוא לה, דאנתון תתדמרון.  
21 איכנא גיר דאבא מקים מיתא, ומחא  
להון; הכנא אף ברא לאילין דצבא מחא.  
22 לא הוא גיר אבא דאן לאנש, אלא כלה  
23 דינא יהבה לברא: דכלנש ניקר לברא,  
איך דמיקר לאבא. הו דלא מיקר לברא  
24 לא מיקר לאבא דשדרה. אמין, אמין,  
אמר אנא לכו, דמן דשמע מלתי, ומהימן  
למן דשדרני, אית לה חיא רלעלם,  
ולדינא לא אתא; אלא שני לה מן מותא  
25 לחיא. אמין, אמין, אמר אנא לכו,  
דאתיא שעתא, אף השא איתיה, אמתי  
דמיתא נשמעון קלה דברה דאלהא: והנון  
26 דשמעין נחו. איכנא גיר דלאבא אית  
חיא בקנומה; הכנא יהב אף לברא דנהוון  
27 חיא בקנומה; ואשלטה דנהווא עבד אף  
28 דינא. דברה הו דין דאנשא לא תתדמרון

16 Propterea persequabantur Judæi Jesum,  
17 quia hæc faciebat in sabbato. Jesus au-  
tem respondit eis: Pater meus usque  
18 modo operatur, et ego operor. Propterea  
ergo magis quærebant eum Judæi interfi-  
cere: quia non solum solvebat sabbatum,  
sed et Patrem suum dicebat Deum, æ-  
qualem se faciens Deo. Respondit itaque  
19 Jesus, et dixit eis: Amen, amen, dico vo-  
bis: non potest Filius a se facere quid-  
quam, nisi quod viderit Patrem facien-  
tem: quæcumque enim ille fecerit, hæc  
20 et Filius similiter facit. Pater enim dili-  
git Filium, et omnia demonstrat ei, quæ  
ipse facit: et majora his demonstrabit ei  
21 opera, ut vos miremini. Sicut enim Pater  
fufcitatur mortuos, et vivificat: sic et Fi-  
22 lius, quos vult, vivificat. Neque enim  
Pater judicat quemquam: sed omne judi-  
23 cium dedit Filio, ut omnes honorificent  
Filium, sicut honorificant Patrem: qui  
non honorificat Filium, non honorificat  
24 Patrem, qui misit illum. Amen, amen,  
dico vobis, quia qui verbum meum audit,  
et credit ei, qui misit me, habet vitam  
æternam, et in judicium non venit, sed  
25 transiit a morte in vitam. Amen, amen,  
dico vobis, quia venit hora, et nunc est,  
quando mortui audient vocem Filii Dei:  
26 et qui audierint, vivent. Sicut enim Pa-  
ter habet vitam in semetipso: sic dedit  
27 Filio habere vitam in semetipso: et potes-  
tatem ei judicium facere, quia Filius ho-  
28 minis est. Nolite mirari hoc, quia venit

once, once as text—*ἐν* Cypr. \* \* xxiv. *ὅτι* 4, 307, 311, Edit. Erasim., Eth., Clem., Chryf. and in 6 of Matth. Cod. \* *μὴ ἀκούσας* Nonaus, Tert. MS., Hil., Tychon., Aug. Auct. de promiss., and see Vulg. in cod. *transit* Tert., Tychon. MS., Aug., and see Vulg. in cod. \* \* xxv. *καὶ νῦν ἐστὶν* Tert., Ambr. \* *ἐστὶν—ἐστὶν* 90. \* *τὴν νῦν* 77 pr., 82, Ignat. ad Tarf. in Med. cod. \* *ἡνῶν—ἀνθρώπων* 10, 18, 49, 63, 111, 320 seems in marg., 330 once, 3 others, Philox. Syr., Jer. Syr., Chryf. in text but cod. vary. \* *ἡνῶν* 2, 4, 11, 54, Chryf. once in 6 of Matth. cod. \* \* xxvi. *ὁ πατήρ—ὁ πατήρ* *ὁ ζῶν* 4. \* Second *ἐαυτῶν—αὐτῶν* 235. \* \* xxvii. second *καὶ* 1, 11, 54, Copt., Arm., Eth., Ar. in different edit., Vulg., Orig. four times, Chryf. in 4 of Matth. cod. twice, Aug., Leo, Vigil. \* *ὅτι νῦν ἀνθρώπων ἐστὶν* are joined to the follow-  
ing words in 22, 104, 134, 257, 275, and others, Ald. Frag., Syr., Philox. Syr., Arm., Chryf., Damas., Theophyl.,  
Euthym., Scholion in 126. The present punctuation is attributed to Paul of Samosata. Origen., Cyr., and Lat. read  
as text. \* *ὅτι—ὅτι* *δὲ* Syr., Philox. Syr. with ast.—*καὶ ὅτι* Arm. \* \* xxviii. *πάντες* 4 Chryf. in 6 of Matth. cod. \*



## CONDITIONS.

- I. The Work will be published in Parts, forming Five or Six Volumes in Quarto.
- II. The Paper will be of two sizes. The common size will be about the size and quality of that of this Prospectus, at one Guinea each Part in Boards. The large size will be of a superior quality, at a Guinea and a Half each Part in boards.
- III. About Ten of these Parts will probably complete the Work; but if the Author should receive any assistance in the publication, he will be able, in proportion to such assistance, to reduce the number of Parts by increasing the quantity of letter-press in each.
- IV. The Work will be put to the press when a competent number of Subscribers is obtained.
- V. Title pages, and a list of Subscribers, will be given in the last Part.

Subscribers names are received by Messrs. F. and C. RIVINGTON, St. Paul's Church Yard, London; by the principal Booksellers in London, Oxford, Cambridge, Edinburgh, and Dublin; and by the AUTHOR, Doughty Street, Guildford Street, London.

---

*Mr. PRATT prepares a few Pupils for College. Part of them are received into his family, and part attend him certain hours each day. He reads with them the Original Scriptures and the higher Classics, leads them through the Sciences, and superintends them in a Course of General Reading.*

Doughty Street, Guildford Street.





